

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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## The Christian Secretary

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### TERMS.

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For the Christian Secretary.

## Church Order, Discipline, &c.—No. 1.

One of the most excellent features of the gospel dispensation is the planting and nurturing of churches, separate and distinct in their organization, but united in fellowship and engaged in one common cause, the dissemination of the gospel.

Before the ascension of our Lord, he directed his apostles to "go into all the world and preach the gospel to every creature," adding for their encouragement, "Lo, I am with you always." Obedient to their ascended Master, directed by his commission and strengthened by his promise, they "commenced at Jerusalem," and from thence "went everywhere preaching the word." Churches were gathered, elders ordained, and epistles written. Believers were edified and established in the truth; efforts were put forth in the common cause, converts were multiplied, and the churches increased in number daily.

The first churches were under the special direction of the apostles. If difficulties occurred, they sent for advice. When those inspired men learned that any church required special attention, they visited them, or wrote an epistle. From the Acts of the Apostles and the Epistles, we may gather much to aid us, in the order and discipline of churches at the present day.

Each denomination of Christians claims support from the Bible, for their respective tenets, and all may be able to select passages which appear to them to support their practice. But will not candor lead us to acknowledge, that it appears to have been the design of the Holy Spirit, by whose influence the scriptures were written, to lay down general principles, and leave much for the piety and intelligence of churches to carry out? Though some passages of scripture may be so explained as to suit each case, yet when we carefully consider the word, take the obvious meaning and connection of each passage, it would be difficult for any church to make out a direct, positive "thus saith the Lord," for every act in their order and discipline. There are, however, many positive institutions and plain commands, to which we are bound rigidly to adhere.

It is evident from the inspired writings, that the churches were addressed as independent bodies. But when there was a schism at Antioch, the apostles and elders assembled at Jerusalem to deliberate on the subject. They came to a decision and sent letters by Paul and Barnabas. When they arrived at Antioch they gathered the multitude together and delivered the epistle. (See Acts 15.) In the 16th chapter we read, "And as they (Paul, Silas and Timothy) went through the cities, they delivered unto them the decrees for to keep, that were ordained by the apostles and elders which were at Jerusalem."

The church at Corinth was as independent as any. Yet Paul, though probably not a member of that church, and absent from them, reproves them for neglecting discipline,—shows them that their glorying was not good,—directs them to purge out the old leaven, and put away from among them that wicked person. In his second epistle he gives direction concerning his restoration.

We deny the right of Popes and their councils to regulate our faith and practice. We do not acknowledge their claim as the successors of the apostles. We deny that they have any scriptural authority for their attempts to be lords over God's heritage. We declare ourselves entirely independent of them. But is it not unwise to run into another extreme? Shall we continually ride the hobby, "independence of churches," and quote as authority, the practice of churches which, however independent, were governed and controlled by the commands and decrees of inspired apostles?

I now propose to take a plain view of the practice of Baptist churches, in their organization, the fellowship existing between the several churches, and their union or compact.

Every man is by nature independent; that is, has liberty to act for himself, in all respects. But as the strong are apt to oppress the weak, and as anarchy is to be feared and dreaded, hence the necessity for human government. Each man then, must resign a portion of his independence to the body politic. Every man possesses the right to control his property and time, except what is necessary to support government. But for purposes of gain, he unites with others in business, and resigns up a portion of both time and property, and they become common stock of the company.

ny. So every christian is independent. But for edification and the enjoyment of privileges, he unites with a church, or several unite together and form a church, that as a body they may work together and carry forward plans, which could never be accomplished by separate individual effort. By this act, each one yields up so much of his independence as is requisite, and they severally engage to be in subjection to the body, that is the majority. Each one, however, retains the right to withdraw (practice establishes this) whenever he thinks the church violate the compact, or leave the principles of the gospel and obstinately refuse to return. All the church can do, is to discipline him as a covenant-breaker, and if he refuse to return, exclude him, or withdraw fellowship from him. They cannot punish with bonds, stripes, or imprisonment.

I now proceed to take a view of churches as organized bodies. A church is considered (and I think correctly) as a company of baptized believers, agreeing in sentiment and practice, and covenanting together to maintain the worship, ordinances and discipline of God's house; also to exert an influence for good upon the community, and fulfill the command of the Saviour to "preach the gospel to every creature." A church thus organized, is an independent body. They may choose a pastor and dismiss him at pleasure,—they may receive and exclude members, change their creed and covenant, or throw both aside. They may build a house of worship and become incorporated. They are subject to no man or body of men on earth, but only to the great Head of the church—no one can molest them unless they violate the laws of the land. If all churches were thus independent, no letters of commendation would be needed. If a member became dissatisfied, he might change his relation, or join another church, without any form. The consequences of such church independence I leave for my readers to picture to themselves. I now return to this self-organized, independent church. She does not wish to stand alone, but desires fellowship with sister churches. To strengthen her stakes and enable her to act more efficiently and enjoy christian intercourse, she is willing to resign so much of her independence as is requisite to secure these objects. She is willing to engage not materially to alter her confession of faith and covenant, and to maintain a wholesome discipline,—not to trample upon the discipline and rights of other churches, and to hold herself open to examination and censure if she violates the compact. To accomplish the desired object, a council is called; delegates from neighboring churches whom she selects, compose the council, and are authorized to act in the name of the churches sending them. When assembled, they find this independent church, and listen to their request. They examine their articles, covenant, and rules of order, for the government of the church, numbers, ability, &c. If satisfied, they give them fellowship as a sister church. This act is based upon agreement, and is considered as declaring them in fellowship with the whole denomination. If the church should subsequently become corrupt in sentiment or practice, other churches must of course retain the right to withdraw that which they have extended to them, that is, the hand of fellowship. If churches by giving fellowship, are bound to continue it after the basis, union, is removed, where is their safety, or where are their rights? Allow this, and one church may ride rough shod over all her neighbors, yes, even the whole denomination. One church is independent, but all others are subservient.—We have at once a Pope or metropolitan in embryo. A church frequently asserts her right to withdraw from others, and declare independence. Have not churches which remain in union, some rights also? To deny this, must be preposterous.

If it be required what is the result of disestablishing a church, I answer, to leave her just where the council found her, an independent church. She may still maintain worship and ordinances, and receive and exclude members. She still retains her property. If incorporated, her charter is unimpaired. No man or body of men have a right to call her to account for any of her acts, unless she violates the civil law. She is subject to God and no other. If other churches receive her excluded members, or she theirs, no rule is violated, for the compact has been dissolved. Should a minority in said church claim the public property, commence a suit at law, and use the acts of other churches as evidence, we are not responsible; all we have to do is, to take care of the kingdom of Christ, so far as it has been entrusted to us, irrespective of consequences.

In relation to the plan to be pursued, to enquire into the state and conduct of a church, in order to decide whether it should be retained in fellowship or not, no doubt in most or all cases, it should be done by a council. It might be thought the Association to which it belonged, if associated, or otherwise, as circumstances should seem to dictate. The council which gave fellowship cannot in all cases be con-

vened; but as the act extending fellowship brought the church into union with the whole denomination, so a council from churches belonging to the denomination can undo that act, that is, withdraw fellowship.

### Circular Letter

TO THE CHURCHES COMPOSING THE NEW LONDON BAPTIST ASSOCIATION.

DEAR BRETHREN: One of the sublimest elements of the gospel is its power of dissemination. It was made for man; not for any particular nation, but for man as such, wherever he is found. It is a sovereign and divine antidote, which contemplates the wants of an apostate and ruined world. Its provisions, therefore, are as abundant, and as perfectly adapted as the nature of the case demands. It contemplates no difficulties, but what it is abundantly prepared to meet. It has entered this dark world to enlighten it. It came and found it all in arms and in open rebellion against its Maker, and proposed to subdue it and to bring it into peace with God in the highest, and on earth peace and good will to men."

More than eighteen hundred years since Jesus Christ made his appearance in our world as the Mediator between an offending God and the offender man. He came to reconcile them. But to do it he must lay down his life for the world. This was done on Calvary, and while the world disowned their Savior, and united with the hardened Jew to say, Crucify him, Crucify him; the darkened sun, the quaking earth, the rending rocks, and the opening graves, united with the Centurion in declaring this is the Son of God. He rose in infinite majesty and triumphed over every possible opposition, even over death and hell. Every foe was now completely vanquished; and he was seated in his own native glory upon the right hand of the majesty on high, to give repentance and remission of sin.

The command now falls from the ascended Savior's lips—"Go ye into all the world and preach the gospel to every creature" of whatever nation, tribe or people under the whole heavens; "and lo I am with you even unto the end of the world."

He now entrusts the church with this important and interesting work. It seems almost surprising that the infinite Savior should have committed to his Church on earth, a work at once so benevolent, so dignified, so blessed as that of making known the riches of his salvation to a condemned and perishing world. O! if he had permitted the angels, those exalted spirits who are so joyful over the redemption even of a single repenting sinner, to have been entrusted with this work, how soon the tidings of mercy would have reached the furthest bounds of the habitation of man! But alas, for his Church, she has proved recreant to her trust; for she has had the bread of life in her hands almost twenty centuries, and yet has given it to a comparatively small portion of the perishing race of Adam.

In the age of the Apostles it is true the work went forward—the gospel was proclaimed—sinners were converted—churches planted, and the empire of Satan seemed to tremble under the labors of those faithful and self-denying men. But since their age, with now and then a noble exception, the church has been quietly asleep, folded in the arms of the world; for the piercing cries and wails of a world sinking to hell on the one hand, and the groans, and sighs, and dying agonies of the Son of God on the other, have not been enough to thoroughly arouse and bring into active and persevering exertion the professed Church of the Lamb. Whatever has been done in spreading the gospel, has been of a spasmodic character, more like the fitful throes of a dying man, than the continued and vigorous efforts of one charged with life. And the result has been, that while many fields have been entered with promising success, they have soon been left to the hand of the wasters. Not for the want however, of adaptedness or of moral power on the part of the gospel to have achieved complete victory. But the church has failed to discharge faithfully her duty; and upon her be the responsibility.

Let us turn our attention for a few moments to a survey of our own missions. They were commenced by the imperative biddings of Providence, which it seemed impossible to resist. And ever since Judson first entered the Burman Empire, in 1814, and began to make his appeal to the American Baptist Zion, to come up to the fulfillment of the Savior's last and glorious command, it has seemed more like hauling men and women to execution, than inviting them, nay, than in allowing them to engage in a work, the most benevolent and sublime that ever occupied human hands, or human hearts. While God has been making the scantiness of our contributions, both in men and in means, abound in the redemption of souls, and while he has been throwing open new and effectual doors of usefulness, and bidding us by all the authority of his own commands, joined with the most solemn and touching appeals rising from hundreds of but partially, or entirely unoccupied fields,

Allow us in conclusion to submit the following plan, by which our annual contribution to enter in, yet, after all, we have done comparatively nothing. Instead of listening to the calls of Heaven, or the kind exhortations and entreaties of our dear brethren on heathen shores, or even to the death wails of the millions perishing in heathenism, to come over and help them; we have seemed to put our fingers in our ears, and deliberately to turn our backs upon the work. O, how must it appear to our poor missionary brethren, who are looking upon the millions of benighted heathen, anxious to hear the word of God, and to be instructed in the things of the kingdom, on the one hand, and the abundant ability of the church on the other, to do for them all that they need, and yet, she is refusing it.—These very brethren have prayed, wept, toiled, and written circulars, setting before us the whole subject, until many of them have already fainted and prematurely fallen in the field, while others have dropped their work just as they were fully prepared for it, and hastened home, and rushed into the bosom of the church, confident with the facts and arguments upon their tongues, fresh from the field of action, that they might move the church; but alas! they too, are about fainting and giving up in despair. O Zion, bought with the blood of the immaculate Lamb! How wilt thou give an account of thy stewardship?

Almost the whole Eastern world is laid before us. We have been drawn along in the work, till we have commenced missions in almost every nation. Our missionaries have translated the precious Bible, and it is printed in many of their tongues. The gospel has been preached from city to city, and through their jungles, and many have believed and been baptized, and churches are now scattered all through that moral waste, and it seems that all that hinders the measure of success which would cause a jubilee in the East, and in the West, nay, on Earth and in Heaven, is the indifference of the American Baptist Church; or, if not indifference, a lack of that measure and kind of effort which is necessary to fill the demand of Providence, and answer the requisitions which the Gospel makes upon us, that like heaven it may layen the whole lump.

We have reached a solemn crisis. It is impossible in the nature of the case to stand still. We cannot hold our own, unless we keep up aggressive action. We have reached that point where we must come up to that measure of effort which is demanded to go up and possess the land, or we must retire and abandon the work. We cannot linger much longer where we are. Our Missionaries are fast fainting and dying under their rest work, and will soon be gone to their rest unless we send reinforcements speedily to their rescue, and the churches cannot be held to a kind of action which is unproductive. We must either go forward as our Lord has bid us, or we must go back. Which, brethren, will you do?

If we go forward, then we must take our places in the dust. We must humble ourselves deeply and thoroughly before God, that we have come so tardily into this work. That we have been robbing him in tithes and in offerings. That we have been so profligate with our Lord's money—that while his cause has been bleeding, and a world perishing for whom Christ died, we have been using his money for our own aggrandizement; and when for the little we have done, he has far exceeded our expectations in the success which he has granted us, we have not been thankful, but have rather complained that his blessings have increased our labor. O brethren, if we go forward in this work, we must first go into the dust in the deepest humility.

Again, if we go forward we must possess a deeper and a more efficient piety. It is perfectly clear that the present rate of piety throughout the churches is not sufficient to evangelize the world. Our religion is by far too negative. It possesses little or no communicative power. We do little else than absorb all the rays of celestial light and heat which come from the Son of Righteousness. Our religion has become almost completely selfish, and spirituality is drooping and withering; so that it requires constant effort to keep the breath of life in the mass of those who are instrumental to convert the nations. Most of the energy and time, of those who possess any spirituality, must be employed in fanning, warming, or nursing in some way or other the faint, and the sick, and the finishing of the sacramental hosts of God's elect. You go into any of our churches and begin and ask them of their religious condition; and you will find nine-tenths, at least, that have not strength enough to bear their own weight. Their own hopes of Heaven are little else than a round of fears. Their views of Christ's kingdom on earth, of its condition and prospects, and of its final destination are as limited and as confused as though they were in no respect connected with it. Indeed, it is to be feared that there are many in our churches, that do not know the number of our missions or missionaries, what countries are occupied by us, and to what extent they are occupied, or what

new fields are inviting us to enter; what the number of our mission churches are, or how located, or in fine, little or nothing is known; yet these very members are perfectly familiar with every face and feature of every political question, with every enterprise, and of course, with every old one, for amassing wealth, or of seeking pleasure; but the kingdom of our Lord Jesus Christ with which the destiny of their souls, and that of the world is linked, both for time and eternity, is scarcely known or cared for.

Brethren, this state of things in the churches mocks the Savior, while it will ruin the world. We must have a deeper piety, a piety which more nearly resembles that of Paul, and the early church, if we expect to do much in the world's conversion. A piety that carries us often, and keeps us long in our closets in communion with Heaven, while we weep over the perishing and the lost. A piety that will consecrate every thing at the feet of Jesus, whether we possess much, or little, five talents, or one talent, every thing, body, soul, all that we are, and can be, just as entirely as we did when we found mercy at the Savior's hand. A piety that liberalizes the soul, that breaks the chains of selfishness, that removes bigotry, that scatters our pre-dilections and preconceived notions which are not in harmony with the plans of God or the principles of the Savior's kingdom. A piety that will expand the heart with benevolence and holy affections while we sit at each other's feet, and all at the feet of the blessed Savior, and there together plan, and pray, and weep, and execute for his glory and the salvation of the lost. O we must have a religion that will bring us into sympathy with the suffering Son of God. That will impart to us a faith which will grasp the precious promises and declarations of the word of God, and will rest upon them. A faith that will not falter, and a hope that will not stagger when outward circumstances frown. A faith that can trust God every where, and at all times, that seeks no reliance upon a human arm, but throws its interests and the interests of the world upon the omnipotent arm of Jehovah. If we would see the dead made alive, and the lost found, we must have a piety that is fed and supplied by constant communion with the spirit world. We must have a judgment that is enlightened by correct views of time and eternity, and with a zeal that is fired constantly by contact with the altar of heaven. O the church of Jesus Christ on the earth must be positively charged with holy, electrical fire, if she would ever warm this cold, dead world into spiritual life and active existence. O if the ministers, and the churches, the deacons and the laity, one and all, cannot be brought up to a much higher state of piety, we had better go back and give up the noble enterprise of the world's redemption.

And finally, if we would go forward and see "the kingdoms of this world become the kingdom of our Lord and his Christ;" then we must prosecute it with a system, and a vigor, worthy of the cause. Without detaining you with a lengthy detail upon this point, permit us to say, that this enterprise will not go forward without the exercise of good common sense. Our business talent must be brought into it; it must not be left for the ministry, whose hands are over-charged with other duties. But our men of business in the churches must take it in hand, and plan, and calculate for its interests, the same as they do for the necessities of their own families, or even for a thousand other enterprises, such as their rail-roads, canals, steam-ships, &c., &c.

The conversion of the world must come into every day's business, and share its appropriate part of our thoughts, and time, and money, and then there will be means enough in the treasury of the Lord. But while the spreading of the gospel is treated as a mere casualty, or as something which belongs only to our Board of Missions, or perhaps a very few others scattered through the country, and that all the rest of the disciples of Christ have nothing to do but to lie upon the hands of those who would labor, it can never go forward. It is a great work; and it requires the united wisdom, and piety, and means of the church. And if it cannot be secured, it is in vain for a few to toil on. It had better be given up. But if we give it up, let us do it understandingly, with a full view of all the consequences, and then as the enterprise fails, let us all share in the responsibility, and not crowd it off upon the Acting Board at Boston, or somebody else, but let each of us await the consequences upon our own souls.

But brethren, the enterprise must not fail. Every pastor must talk; and preach, pray, and act with reference to it, as a matter that hangs on him, and the people to which he ministers, and if they fail to do their share of the work, the whole cause may be periled in consequence of it. And every individual of our churches must go to work on the same plan. Let this be done, and the work of giving the gospel to the nations of the earth, is advancing to triumph.

utions may be greatly increased. Suppose that every member of our churches and congregations be called upon, to enter his annual subscription upon a book, with his name fully written out; let it be a deliberate matter, after his relations to the Savior and his cause, and a coming judgment: are all before him, and in the full presence of all his righteous responsibilities to other subjects and causes; then let him enter his name and the sum he is cheerful to contribute, this 1845, for the extension of the kingdom of Him who died that he might live. And if any one cannot give money, see what he will give. See if he will give himself, or his prayers, or labors, and let it be entered upon the book opposite his name, and there let it stand as a record for the judgment. Now brethren, suppose that the members of this Association should give one dollar each for this year, and we have in our treasury more than \$4,000 for the cause of Foreign Missions. And who of us cannot give \$1 per annum for the spread of that gospel which has imparted such joy and hope to our hearts? Many of our brethren and sisters are now giving their tens, twenties, and even hundreds of dollars annually for this very object; some in this Association are doing it. Can we not say in some way from our dress or tables, or from some other source, 100 cents with which to send the precious gospel to the perishing? It does appear to us, that if this work be entered upon with system, and interest, and every member seen, that none would dare to risk their names in the presence of the Lamb and an assembled universe with less than one dollar for eighteen hundred and forty-five. Let this same plan be carried through, say, the New England States, and we have raised \$97,121 according to the last returns, to say nothing of what the members of our congregations would do, and that would not be very small in many instances. More than \$97,000 for New England, and the whole denomination throughout the United States is doing only about \$60,000 per annum. Let us prove true to our stewardship, as wise men, and the work will roll on in majesty and glory, till it shall be shouted through earth and heaven "the kingdoms of this world have become the kingdom of our Lord and his Christ."

## Directions to Persons Commencing a Religious Life.

1. Remember that the commencement of the Christian life is to be like the "dawning light, which shineth more and more unto the perfect day." Therefore, when the hope of peace and pardon dawns in the heart, do not consider the great business of life as accomplished, but only as begun.

2. Keep up as great a strife and earnestness in religion, as if you knew yourself to be in a state of nature. When persons are under convictions of sin, they are advised to be earnest and violent for the kingdom of heaven. You ought not to be less in earnest now, if you wish not to lose a sweet and lively sense of spiritual things.

3. Do not cease to strive and pray for the very same things which you sought before you had reason to hope you were converted. Those who have most light and most grace, have, nevertheless, need of more. There are very few requests that are not proper for one who professes godliness. At any rate, the mistake will do you no harm.

4. Evidence of piety is not so much to be sought in high emotions of any kind, as in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a continual effort, in every-day life, to regulate our thoughts, feelings, and conduct, by the word of God. It is the nature, and not the degree of our affections, which is to be regarded in the examination of our evidences. The best way to know our feelings is, to see how they influence the conduct. "By their fruits ye shall know them." Always look upon those as the best comforts, which have most of these two effects—those that make you least and lowest, and most like a child, and those that most determine you to deny yourself, and to spend and be spent in the service of your Master.

5. Do not expect to find in your own ease, every thing you have heard or read of in the experience of others. For it may be that many things we hear and read of are not correct feeling, and do not afford any just grounds of confidence to any one; and if they are correct experience, it may be the experience of a mature Christian, and not to be expected in the beginning of a religious life. It must be remembered that as no two countenances are found alike, so no two hearts are fashioned alike, or placed in exactly the same circumstances; and it would be as vain to seek all the varieties of Christian experience in one person, as to seek all varieties of human features in one face.

6. Do not expect that the evidence desired will all come immediately, and at once. It will be most likely to come progressively, as the result of continued effort, in obedience to the will of God.

7. Do not suppose that religion is a principle of such self-preserving energy as that



when once implanted in the soil it will continue to thrive and increase without effort. The plant of divine grace can no more thrive without care and diligent and patient cultivation, than can those rare and valued plants that demand the physical efforts and culture of man.

God will not sustain and bring to maturity the work of grace, without your own voluntary concurrence in the diligent use of means. He will not do it any more than He will cause the harvest to whiten in the field of the sluggard. Indulge, therefore, no such ideas of inability and dependence on God, as shall impair a full sense of perfect obligation to do whatever can be done, in working out your own salvation. God never promises to assist any but those who make efforts to aid and advance themselves.

8. Entertain no such ideas of the sovereignty of God in the bestowment of his grace, as would awaken any doubt of his affording needful aid, where he sees sincere endeavors to grow in grace. If some Christians are more eminent than others, it is simply because they make more efforts to be so, and God aids these efforts. So that all worldly-minded and indifferent Christians continue in this state, because they do not choose to make efforts to get out of it. Any person can be an eminent Christian that chooses to be so. Christians are too apt to feel as if eminence in piety was a distinction made by the sovereignty of God, and to suppose that high attainments are not in the reach of all, and that languid and inefficient piety is the result of divine sovereignty, rather than of negligence and sloth. A more false or more pernicious opinion cannot easily be adopted by Christians. The truth is, that the road to eminence in gifts and graces, and the means of attaining them, are open to all who seek them, and if any do not attain them, it is owing to their own sloth and inefficiency, and not to any deficiency on the part of God in blessing diligent efforts. It always pleases him to crown with success the hand of the diligent, instead of the hand of the slothful, not only in temporal, but in spiritual things. This thought cannot be too strongly impressed upon the minds of those who are just commencing the Christian life. To them peculiarly are such promises as these directed: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. Every one that asketh, receiveth," &c.

To not be afraid of indulging in feelings which may seem to be right, from the fear of deception. On the contrary, cherish such feelings, and try to recall them often. Go forward and do your duty, and God will save you from deception while thus employed.—Bedell.

### Christian Secretary.

HARTFORD, FRIDAY, NOV. 7.

#### Defects in our Faith.

The apostle speaks of an earnest desire to visit his Thessalonian brethren, that he might be enabled to "perfect that which was lacking in their faith." (1 Thess. 3: 10). Something to accomplish precisely this object, we apprehend, is peculiarly needed among our churches at the present time. If nothing is wanting in our system of belief, there is certainly a sad defect in many of us, with regard to the characteristics of genuine Christian faith; and whatever will remedy this defect, will relieve the churches from their present apathy and spiritual death. We will mention some respects in which the faith of too many professed disciples is evidently lacking.

1. There is a want of a more simple-hearted, unquestioning faith. By this we mean, a faith which yields the most implicit, whole-hearted assent to whatever God's word contains, without cavil or question. It is that disposition which makes its direct and final appeal "to the law and to the testimony," believing just what God affirms, and because He affirms it. Our business with the Scriptures is simply to inquire what do they say? and then to believe it, embrace it, cling to it, and obey it. Our duty is to "receive the kingdom of heaven as a little child" who never sets up himself against the judgment of his father, nor questions the wisdom or the truth of his decisions. This implicit should be our faith with regard to every word of the inspired record, whether it may appear to us important or unimportant, easy or difficult, plain or mysterious, comprehensible or incomprehensible. "Speak, Lord, for thy servant heareth," should be the language of our hearts, and no vain reasoning should be allowed to come between us and the sure word of testimony.

We know that an unbelieving and proud-hearted world will be likely to sneer at such a requirement as this, and laughingly to pronounce it degrading to the understanding, putting chains upon the reason, &c. But we may appeal to reason itself to say whether it ought not to be held and bound by what God has said; and whether it can really be degrading to the understanding, to insist that it shall be brought into conformity with *Jehovah's* understanding of what is truth. Is it not rather elevating the understanding, thus to humble it? Not by any means that we would require belief without evidence. If any wish to examine the question whether the volume which claims our faith, be really the voice of God to men, they are cordially invited to the investigation; and the more acutely and thoroughly it is prosecuted, the better, provided it be done with sincerity and a genuine desire "to do the truth." The claims of the Bible rest on no shadowy or vain pretence—the evidence of its authority is ample and complete. It is the word of God. This settled, nothing should remain but the most implicit belief. God must be taken at his word. To let the degree or the strength of our faith in any particular declaration or doctrine, depend upon the amount of collateral evidence, is clearly dishonoring to God, and must incur his displeasure. Yet this is the principle upon which multitudes deal with the truths of the Bible, and the same disposition is manifest in many of the professed followers of Jesus. We recently listened to a discourse upon the causes of religious declension, in which this speculating disposition was mentioned among the most prominent of those causes. Nothing is more

true. We live in a cold, mechanical, theorizing, speculating age. Members of Christian churches have caught the infection, and it is killing their piety.

Owing to this want of the simplicity of faith, the solemn and momentous truths of the blessed Bible are reduced to a level with mere human opinions, and professed disciples become exposed to the assaults of infidelity, or of what is ostentatiously termed "liberal Christianity," but which should be more properly called *loose Christianity*. They no longer abide in Christ, as the branches in the vine—they fail to "continue in his word," by which alone they can show themselves his "disciples indeed," but subjecting his teachings to the test of mere human analogies, they either reject or ingeniously explain away whatever does not accord with their principles of reasoning; or at best, they regard such portions of the Bible with a sort of half-developed skepticism, which hardens the heart against the influence of the truth, and induces a settled apathy and indifference to eternal realities. This is the almost inevitable result of such a lack in the professor's faith, and where this state of mind continues, what can be expected but spiritual darkness and death as the final consequence?

We shall resume the theme next week. Meanwhile we commend this subject to the prayerful consideration of the members of our churches, and especially the younger portion of them. Is your faith in "every word of the Lord" the simple-hearted, unquestioning belief of a little child in the declarations of its father? Let our readers examine themselves upon this point—*for we fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds may have been corrupted from the simplicity that is in Christ.*

#### Independency the Basis of Missionary Operations.

We believe that this great principle of ecclesiastical polity is far more available for practical purposes in the kingdom of God than has hitherto been supposed. In our own denomination we have seen its practical workings in a diffusion of our peculiar sentiments with a rapidity unparalleled in the annals of the church. No general organization, anticipating the propagation of Baptist principles, could have possibly accomplished what has been accomplished under the vigorous action of church independency. Each church in its isolated standing—in its independent character—has felt itself charged with the responsibility of diffusing the light of truth, to the extent of its ability. And the consequence has been a constant aggression of the denomination at every point where a Baptist church is found. Under this influence, our boundaries have been steadily widening, and our churches multiplying, till at length our population exceeds that of any other denomination. We only refer to this fact as an illustration of the efficiency of this principle in a rapid diffusion of truth, when duly excited and invigorated.

Under the impulse and stimulus of independent responsibility, a work has been performed which the most perfect organization could scarcely have anticipated. And we see no reason why this same principle, now that its efficiency has been tested in the diffusion of truth at home, may not be equally available in the diffusion of truth abroad—in sending out the word of God's salvation to the ends of the earth. Indeed, we have little hope that the missionary work will be prosecuted with vigor and with a liberality and energy becoming Christianity, until the churches, in their independent character, assume the work for themselves, and resolve in the strength of God to meet its vast responsibilities.—With this business every church should feel itself charged. Independent of every other body, or organization, *for itself* it should contemplate this work, and at once enter upon its execution. Whether its ability be great or small, is not material. Its organization, as an independent church of Christ, devolves upon it the vast responsibility of laboring with what ability it may possess, to proclaim the gospel to the whole world. If there were but one church, however small and feeble it might be, it would evidently be its duty to attempt the conversion of the world. It can be no less the duty of each church to do so now, for the multiplication of churches cannot diminish the responsibility of individual churches. Ecclesiastical responsibility can no more be lost in the multitude, than personal responsibility. A man is bound to be a man—a Christian to do the work of a Christian, though there be thousands around him. So a church is bound to do the work of a church, independent of every kindred organization. It should act in relation to this great task as though there were not another church in existence. Its plans should be as liberal, and its action as vigorous now, as they would be then; for its independent relations to the world are the same. We would not be understood as speaking against united effort; we are aware that union is strength. But it is only the union of active personal responsibility that becomes so. In the Revolution every man fought for his country; no one leaned upon another. So it must be in this work. But can it be so? Will it be so? Of this we have no doubt.

So far as our observation extends, the churches are being rapidly prepared for it. Many of them we know, long for themselves to enter the field. They will hail it as an era of deep interest when an arrangement similar to that of the Fairfield Association shall be recognized throughout the denomination. If this plan were formed, how many missionaries might Connecticut send out? How many Rhode Island? Massachusetts? New England?—How many the entire North? In our humble opinion where we have now one missionary, we should then have twenty. We would not be over confident, but such is our conviction. At any rate, something must be done to reach the resources of the denomination, and we earnestly hope that the attention of the Convention at its extra session in Brooklyn, N. Y. the present month, will be directed to this subject. We believe that ecclesiastical independency is capable of working out great results, and that it is only needful to baptize this principle into the spirit of missions, to render it powerfully available in the conversion of the world. In a word, we repeat our deep and earnest conviction, that whatever necessity there may be for a Board of Managers, the church should be the simple, the only organization employed in this great work. If a Board and Secretary we must have, (and we see not at present how they can well be dispensed with,) let them in some way, so be the servants of the churches, that the churches shall still hold the executive power in their own hands. We have no right to transfer this power to the hands of others. It is their business to execute the great commission. We mean no reflection upon the acting Board—

they have done all that men could do,—at least, so we believe. But they have been left to work alone, for the simple reason as we think that they have been made to assume what ought only to press upon the churches, *executive responsibility*. G—

From the Baptist Missionary Magazine for Nov.

#### Recent Intelligence.

In consequence of the sickness of Mrs. Jones, whose health for some time had been declining, Mr. Jones has been compelled to remove with his family to Singapore for a season, for the benefit of a change of air and medical aid. They left Bangkok April 4, and arrived at Singapore on the 25th. A letter from Mr. Jones, of May 10, speaks encouragingly of the prospect of returning health, though they "must wait patiently for its full restoration." Mr. Jones alludes in the same communication to some rumors which had reached him of a proposed withdrawal of the mission from Siam; and then adds—

Let not the idea be entertained for a moment. We have done too much for Siam, and have too deep an interest there, to withdraw now. The printing establishment there, has, after struggling with untold, and almost unappreciable difficulties, now reached a maturity which, we trust, will render it permanently efficient. The work of translation has reached a point where it would seem almost madness to give it up. Attention to Christian truth has been awakened, and the process must go on. We need help. We need special divine influence. The child, so to say, has been brought to the birth,—but there is not strength to bring forth. Help us by your prayers. Oh ye, who love Zion! let prayer be made for us to God without ceasing, that blind eyes may see, deaf ears hear, and souls stained with the guilt of sin may be purified through the blood of Jesus, "which cleanseth from all sin."

It may be well to state in this connection, that missionaries are under appointment to the Siam mission, one for the Siamese and one for the Chinese department, who are detained in this country by the want of funds for their support.

Return of Mr. and Mrs. Davenport.—A letter has been received from Mr. Davenport, announcing his arrival, with his family, at London, on his way to this country, from Siam via Singapore, no direct opportunity offering at that port for America. He was expecting to take passage homeward about the 20th of September.

TELEGOGRAPH.—The Rev. Mr. Van Huse and family arrived at this port from Madras via Calcutta, on the 1st of October. The occasion of their return was the protracted illness of Mr. Van Huse, from which no recovery could have been reasonably anticipated while he remained in India. Within a few weeks, we are happy to state, the prospect of his recovery has become more favorable.

GERMANY.—Letter of Mr. Ocken. The last communication announces the death of M. Ocken, on the 8th of July. The event had long been anticipated, and "the change must have been to her weary spirit glorious indeed." "But few of the Lord's saints," continues Mr. O., "have to tread so thorny a road as was appointed to her. Sometimes her heart of flesh began to fail, under her indescribable sufferings, but the Lord was faithful to his promises, and faithful to his fainting child.—He was the strength of her fainting spirit, and is now her portion forever."

The health of Mr. Ocken has been much impaired by the long affliction. For the last eighteen months he seldom came from the sufferer's side.—The cancer was of the most malignant kind. The prospects of the mission, generally, are cheering. About forty new converts have been added to the church since the opening of the year, and they are constantly encouraged by new applicants. The place of worship is crowded to excess, and had they a larger and better place, "the attendance would be soon twice the number."

CHEROKEES.—Letter from Cherokee Delegates. The following letter appears to have been occasioned by an intimation that the Board were about to send a messenger to the mission. This measure may not be carried into effect, though it would, doubtless, be attended with much good. The letter breathes an excellent spirit, and will be read with interest. It is dated at Cherokee, Cherokee Nation, Aug. 27, 1845.

Honored and Dear Brethren:—We, the delegates from the churches in connection with the Baptist Mission in the Cherokee Nation, have heard, with great pleasure, that our beloved brethren, the members of the Baptist Board of Foreign Missions, have it in contemplation to send one of their number to visit us.

We have received from you so many marks of love to us, and care for the perfecting of the work of the Lord among us, that another opportunity to express our thankfulness to one of yourselves would be occasion of great satisfaction.

We had great pleasure in the interviews we had with our beloved Dr. A-di-ni-si-di (Bacon). We have not forgotten the pleasant day he spent with us at this place, giving us personal instruction in the word of God; and how he exhorted us all, "that with purpose of heart we would cleave unto the Lord." With that visit our hearts were comforted, and the hands of our instructors strengthened; and we trust the savor of it is not yet lost. It was an occasion of great joy to us to welcome him to our country, and we feel ready with equal cordiality to receive any one of your number, or of your appointing, who may visit us again. And we shall rejoice to receive the message of the Lord from his mouth.

The printing press, which was purchased when our Dr. Bacon was here, has been in successful operation. We have already received much instruction through it; and if the Lord shall spare the lives and health of those who use it, we hope to receive much more. Much information also has been diffused among our people by the same means.—The advantages we receive through the press, we estimate very highly, and our thanks for these rich privileges are unceasing.

We hope, if it be possible, that we shall not be disappointed of the visit we so earnestly look for. Allow us to say, that at our meetings we do not forget you in our prayers. You, and many brethren now with God, remembered us when we know nothing; when we cared not for our own souls.—By the mercy of God we now pray for you, and for the spread of the gospel, by your labors, among other nations.

We are thankful that we have evidence that the gospel is still extending its influence, though we have had to mourn over some individuals who have acted unworthily.

We have four days' meetings appointed at several places, and if the visit of our beloved brother should be at the time of one of those meetings, it would be a high gratification to us and to our people, to have the pleasure of his company. The meetings are appointed as follows:—at Cherokee, the fourth Sabbath in September; at Dajiochee, the fourth in October, and at Delaware Town, the third in November, commencing at each place on the Friday before and continuing till Monday.

We shall also be glad to have a meeting at this place, of the delegates from the churches at the time of the contemplated visit.

We pray that the peace of God, through our Lord Jesus Christ, may ever be with you. Amen.

#### "Sects."

It is really amusing, to us non-Episcopalians, to hear our friend of the Calendar talk about "Sects," "Dissectors," &c., while he wraps himself in the mantle of tradition and modestly calls his own "The one Holy and Apostolic Church." Nearly every paper of his has more or less in it in opposition to the "Sects," with a sufficient quantity of commendation of the "Apostolic Church" to please the fancy of the highest of High Churchmen. We have not the least objection to all this, for he has a perfect right to unite with his bishop in consigning all "Dissectors" to the unconvened mercies of God! if he chooses to do so. We shall not get angry with him for doing what he believes to be right; but after all, this continual boast of being in the Church, and such a constant tirade against "Sects," strikes us as coming with an ill grace from a man who is identified with a "Sect" that owes its very existence to the birth of Anne Boleyn.

The following little paragraph from the Christian Watchman, is in place here, and we most cheerfully commend it to our neighbor over the way:—

"THE AGE OF CHURCHES.—'THE CHURCH,' says the Rev. Mr. Gregory, 'Christ established eighteen hundred years ago, and like a perpetual corporation, retains by unbroken succession, the same faith, the same ministry, and the same sacraments, which his divine Author committed to it at the beginning.' But the 'sects,' mentioning the Baptist, the Congregational and the Methodist, 'are not yet three hundred years old.' This reminds us of an anecdote recorded in an ancient book. 'Thou art not yet fifty years old,' said the gray-headed Pharisee to the youthful Jesus, 'and hast thou seen ABRAHAM?'"

For the Christian Secretary.

#### Thanksgiving.

A FITTING THEME FOR THE OCCASION. The piety of our forefathers has bequeathed to us this favorite festival of gratitude to God; and, as the past year has been signalized to us by the unexpected preservation of peace amidst many rumors and fears of war, we would invite public attention to this fact as a special call for individual and national thanksgiving, and would suggest to Christian ministers of every name, the propriety and expediency of selecting the subject of PEACE, in one or another of its manifold aspects, for their theme of discourse on that occasion.

It would be difficult to exaggerate the importance of this theme, or the urgency of its claims upon good men in an age like the present. Peace is obviously the great want of the world, as well as one of the chief glories of our religion; and we can hardly suppose any argument necessary to enlist every true-hearted ambassador of the Prince of peace in the cordial, zealous advocacy of an object so strictly evangelical, and so vastly important to the temporal and the spiritual welfare of mankind.

We have no wish to dictate; but, accustomed to solicit from preachers of the gospel an annual plea for this cause, relying mainly on them as its heavenly-elected advocates, and believing that the good providence which has thus far averted the horrors of threatened war, calls for our warmest gratitude, and demands very special notice from the pulpit at the approaching anniversary of public thanksgiving to the God of all our mercies, we earnestly hope, that his ministers throughout the country will seize upon the occasion to urge the claims of peace with zeal and power. We ask them to ponder the prophecies of peace recorded in the Bible; to examine the principles of peace taught in the gospel; to dwell on the countless, unutterable evils of war; to consider how many blessings to our land, to christiandom and the world, are included in a single year of general peace, and how essential its continuance is to our temporal and spiritual prosperity, to commerce and every secular pursuit, to the revival of pure religion, and the success of every enterprise now in progress for the spread of christianity, and the ultimate recovery of our world from sin and its woes.

God grant that his ministers may soon learn more fully their duty, privilege and power on the subject! Let the twenty-five or thirty thousand in our own country unite with the still larger number in the land of our fathers and brethren, to enforce aright the pacific principles of the gospel in their application to nations as well as to individuals;—and how easy for them under God to insure the perpetual peace of these two countries, and eventually of christendom and the world.

In behalf of the American Peace Society.  
Geo. C. BECKWITH, Cor. Secretary.  
Boston, 60 1-2 Cornhill, Oct. 24, 1845.

P. S.—If ministers or others wish for help in the examination of this subject, we shall be happy to furnish them at very small expense, and if they will take up a collection after preaching, we will gladly send their people in return our tracts or periodicals for general circulation.

#### The Baptist Record.

From a Circular in the last number of this paper, signed by a Committee of the Managers of the American Baptist Publication Society, we learn that it is to be discontinued after the first of January next. We are sorry to hear this, for the Record is an old and familiar acquaintance; and although it is only of the quarto size, it has always been well filled with interesting and valuable religious matter. In giving the reasons for the discontinuance, the Committee, among others, present the following:

"They have been induced to take this step by a belief that their neutral position with respect to the question of Domestic Slavery which is now agitating the churches—a position which it is their settled purpose to maintain inviolate—renders it inexpedient for them to be connected, in any shape, with a weekly newspaper, which, however impartial and free from bias may be its course, will yet, by chronicling, as it ought, among other passing events, the movements on this subject, be very likely to incur the charge of leaning to the one side or the other, and thus, in all probability, bring upon itself,

and upon the Society of which it is the organ, misrepresentation and distrust from both sides." Owing to this cause, there has already been a considerable diminution in the patronage of the Record; and this, combined with the failure of many of its subscribers to meet their engagements, must make its further issue a serious loss to the Society. Hence, however desirous the board might be to furnish the churches with a cheap and useful periodical, and even admitting its publication to lie within their legitimate province, they could not feel authorized to continue it at the expense of funds contributed for other purposes, and held sacred to the high interests committed to their charge."

From another part of the same paper, we learn that it is altogether probable that a new paper will be issued from a private press in Philadelphia, as soon as arrangements can be made for such a publication.

LAST WORDS OF GREAT MEN.—It is a well established fact that great men who are known to have lived pious godly lives, have left a dying testimony in favor of the religion of our Lord Jesus Christ—even in the midst of the pains of dissolution they have exulted in triumph at the thought of the glorious rest upon which they were about to enter; while on the other hand, minds of equal or superior magnitude, have left the world, with the most trivial and tame expressions on their lips—others have died in despair, uttering the most horrid blasphemies. The heart that has never been taught to love the Saviour, seldom thinks of looking to him for support on a dying bed.

The following are the "last words" of eminent men who have lived in different ages of the world, and they indicate, in some measure at least, their characters during their lives:

"Head of the army!"—NAPOLEON.  
"It matters little how the head layeth."—SIR WALTER RALEIGH.  
"I must sleep now."—BYRON.  
"Kiss me, Hardy!"—NELSON.  
"Don't give up the ship."—LAWRENCE.  
"I'll be damned if I don't believe I'm dying!"—CHANCELLOR THURLOW.  
"Don't let that awkward squad fire over my grave!"—BURNS.  
"Raise me up, that I may behold the Sun."—SCHUBER.  
"Poh, nonsense, don't talk to me of Christ!"—PAINE.  
"See how calm a Christian can die!"—ANDERSON.  
"Blessed be God, all is well."—RISDEN DARRACOTT.

"I have got the victory and Christ is holding out both his hands to embrace me!"—RUTHERFORD.

CYPRIAN.—"Let him only fear death, who must pass from this death to the second death."

JOHN DODD.—"I am not afraid to look death in the face. I can say—Death, where is thy sting? Death cannot hurt me."

ROBERT BOLTON.—"O when will this good hour come? When shall I be dissolved? When shall I be with Christ?"

HALIBURTON.—"Here is a demonstration of the reality of religion, that I, a poor, weak, timorous man, as much afraid of death as any, am now enabled by the power of grace, composedly, and with joy, to look death in the face."

Mrs. JOYCE LEWIS, when she was condemned to be burnt for the Protestant religion, said:—"As for death, I fear it not; for when I behold the amiable countenance of Jesus Christ, my dear Saviour, the ugly face of death does not much trouble me."

EDWARD DEERING.—"As for my death, I bless God I feel and find so much inward joy and comfort to my soul, that if it were put by my choice whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God."

JOHN OWEN.—"O, brother Payne, the long looked for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or been capable of doing."

#### SECESSIONS FROM THE ROMANISTS.—The spirit

of the Ronge movement in Germany has reached this country. We perceive by the Cincinnati Chronicle of Oct. 24th, that an independent German Catholic Church has recently been formed in that city, embracing already more than a thousand persons who have come out from the Romanist churches in that place.

These movements are in some respects encouraging, as they denote progress, and a disposition to throw off the shackles of Popery; yet how far they are to be regarded as a reform, and to what extent there is to be an emancipation of these seceders from the corruptions of Romanism, we are not apprised.

SWEDENBORGIANISM.—Professor Bush crowded houses to hear his lectures on Swedenborgianism. The Journal of Commerce says, "several persons of importance are converts." In reply to this, the Boston Recorder observes, "It never scares us to hear that persons of importance have been enamoured with religious theories the most wild and foolish. The important and wise in their own esteem are the last to come down, as Whitefield said, to the terms of the gospel, and they stand ready to seize upon any plausible substitute that may be offered."

REV. DR. BUSHELL.—N. P. Willis, one of the Editors of the New Mirror, is now in Europe for the purpose of writing European news, fashions, &c., for his paper. In a recent letter, dated Cologne, he mentions an interview with Dr. Bushnell as follows:

"We took in a number of passengers at Bonn, and among them a college classmate of mine, Rev. Mr. Bushnell, of Hartford. From Jerusalem to Connecticut; from the hall of Pilate to the north city of North College, and back again to the Rhine in a second; was rapid travel over space and time, and for a moment, I should have been bothered to tell whether we met on the Rhine or on the Hudson. I was very glad to see my old friend, however, anywhere above ground, and am very happy to report to his parish that he is well and housewicked."

BAPTIST CHURCH IN CAMBRIDGE, MASS.—A Baptist Church in Cambridge was publicly recognized by appropriate religious services on Wednesday, the 22nd ult. The new house of worship, recently erected by the Church, was dedicated on the same day, and the Rev. Ezekiel Robinson, late of Norfolk, Va., installed as pastor in the evening. Rev. Dr. Sharp preached the Dedication Sermon. Installation sermon by Rev. Wm. Hague.

DEDICATION AT HYANNIS.—The Baptist Church in Hyannis, Ma., having rebuilt their house of worship during the past summer, dedicated it to the service of Almighty God on Wednesday, the 15th ult. The services are described by a correspondent of the Watchman as deeply interesting.

DEDICATION AT SUTTON.—The Baptist Church in Sutton, Ma., dedicated a house of worship to the service of God on the 9th ult. The house was rebuilt during the past season.

THANKSGIVINGS.—In Ohio, Nov. 20; In Rhode Island, Nov. 27; In Kentucky, Nov. 30.

REVIVAL IN PLAINFIELD.—The following brief account of a revival in Plainfield, is from Bro. Smith, the pastor of the Church in that place:

"I hasten to say that twenty-one have been baptized, as the fruit of our meetings, which have been now in progress. Others appear to be on the way—backsliders have likewise been reclaimed—old sinners brought out, and I trust that the spiritual strength of the Church is much replenished. More anon."

#### Canton Missionary Society.

We have before us a copy of the first Annual Report of the Canton Missionary Society, printed at Canton, China. From this report we learn that a Missionary Society was organized in Canton on the 20th of June, 1844, consisting of three persons; Chun, Roberts and Cheng. In their preamble they pledge themselves to pay, every sabbath, a Chinese coin of the value of 1-3 cents. December 26th, of the same year, the Society consisted of ten persons, when a constitution was adopted providing that "every person contributing any sum monthly shall be considered a member of the Society and have a right to vote at its annual meetings."

Rev. J. J. Roberts our missionary to Canton, and author of the pamphlet, in his report for 1844, says, among many other interesting things, that during the seven months which he had then spent in Canton, he had "found it practicable to live among the people, preach the gospel, distribute books and do good at pleasure, publicly and privately, both in person and by native assistants, no man having forbidden me." Two or three enquiries are desirous to build a chapel, through the agency of a Chinese merchant, and some funds have been pledged with which to build such, and further to promote the cause in Canton, by foreign merchants and others. Canton is salubrious; the climate of which has proved most salutary to the health of Mr. Roberts.

Chun, the first Chinese convert was baptized at Macao, in June, 1842; four others have been baptized since. Two tracts, and three sheet tracts have been prepared and published during the year, and six had been published previously; besides a large, but uncounted number, principally published by funds from the American Tract Society.

From the first quarterly Report for 1845, we learn that two small chapels were fitted up at the commencement of the year where preaching has been maintained every Lord's day regularly, and books distributed. "Fortunately," says Mr. R., "we have more than a hundred visitors during the day who listen attentively to the unsearchable riches of Christ, and anxiously solicit Jesus' books to take home with them and read at their leisure. Wun, a Chinaman, was baptized in the Canton river, on his profession of faith in Jesus, on the 19th of January—the first convert at Canton. Chun, the first Chinese disciple, died on the 6th of April, 1845.

Mr. Roberts, calls earnestly for funds to sustain the mission in Canton; and judging from present indications, we think there is no place where missionaries can be employed to better advantage, or with more encouraging prospects for the rapid extension of gospel truths.

#### Forty Thousand Dollar Debt.

At a meeting of the Baptist Church in Lebanon, held in Oct. 1845, it was resolved:

1. That in our opinion the churches are under obligation to pay the debt of our Foreign Mission Board without delay.
2. That we will make a contribution for this object on the first Lord's day in January next, which shall exceed our proportion of the debt, and that this shall not interfere with our annual contribution.
3. That we affectionately invite our sister churches to unite with us in the effort, that our Board may be freed from their present embarrassment, and have money in the treasury to occupy the new fields which are opening before them.

A DISCOURSE ON THE MORAL USE OF THE SEA. Delivered on board the packet-ship, Victoria, Captain Morgan, at sea, July, 1845. By Horatio Bushnell, D. D. Published by request of the Captain and Passengers. New York: M. W. Dodd.

To say that this Sermon is one which Dr. Bushnell was willing to publish, is to guarantee its beauty and power. It is founded on Gen. 1: 10.—"And God called the dry land Earth; and the gathering together of the waters called he Seas: And God saw that it was good." The subject is thus introduced:

"Not a few have wondered why God, in creating a world for the habitation of man, should have chosen to hide three-fourths of its surface under a waste of waters. Doubtless it had been as easy for him to have made it a good round ball of meadow and plough-land. The field where levitation plays might as well have been given to the reaper; the fickle domain of waters might as well have been erected into a firm continent of land, and covered with flourishing and populous empires. Why, then, asks the inquisitive thought of man, why so great waste in the works of God? why has He ordained these great oceans, and set the habitable parts of the world thus islanded between them? why spread out these vast regions of waste, to suppress the fruitfulness and stint the populousness of the realm?"

"That He has done it we know. We also know his opinion of the arrangement—God saw that it was good. This is the best of all prescient judgments and over-curious questions: God has done it, and in His view it is good. 'Still, if our object be not to judge God, but to instruct ourselves, the whole field is open, and we may enquire at pleasure. And now that we are out upon this field of waters, cut off from the Society of man, and from all the works of God, save the waters themselves, it cannot be inappropriate to inquire, What is the meaning and use of the sea? for what beneficent end or object may we suppose the Almighty Creator to have ordained its existence?"

After a page or two on the physical uses of the sea, the preacher propounds the question, *What are the Moral Uses of the Sea? wherein does it appear to have been added for the moral benefit of the world?*

This question he answers, by showing first, that without the sea, the earth could not have been distributed into nations; and under this head, the value of such distribution is made to appear. Secondly, as the disjunctive influence of the sea and its value has appeared, its connective power is also shown to be the instrument by which knowledge, liberty, peace and salvation are to cover the earth. On this point, the preacher says:

"The piety of the Church can never attain to its proper power and beauty till it has become thoroughly catholic in its spirit, a result which is to be continually favored and assisted by the influence of a catholic commerce. I do, indeed, anticipate a day for man, when commerce itself shall become religious, and religion commercial; when the holy and the useful shall be blended in a common life of brotherhood and duty, comprising all the human kindred of the globe.

"Such an expectation, too, is the more reasonable, when you consider that commerce is so man-

festly showing herself opening as it just now spread of Christian of the natives, and their gods and institutions as the ground of a better faith. What ocean is becoming the visiting the nations. The islands give up to the sea. One thing is sure must fold up its sails, which few will exult in and barbarous world. This I say affects and instrumental for these are as yet in their night works of the sea. But if these As man is a religious he take to rob him of a faith him a better. Neither temple the rapid and our day, have been wear of the heathen nations, great design of Providence the universal spread of a spiritual redemption of 'Lift up thine eyes round gather themselves together. The abundance of the thee, the forces of the thee?'"

Again, the influence of vout affections and emotions,







## Poetry.

## Imperfection of Human Sympathy.

BY REV. JOHN KEELE.

"The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy."

Why should we faint and fear to live alone,  
Since all alone, so Heaven has will'd, we die,  
Nor even the tenderest heart, and next our own,  
Knows half the reasons why we smile and sigh?

Each in his hidden sphere of joy or woe  
Our hermit spirits dwell, and range apart;  
Our eyes see all around, in gloom or glow,  
Hues of their own, fresh borrow'd from the heart.

And well it is for us our God should feel  
Alone our secret throbbings: so our prayer  
May render spring to Heaven, nor spend its zeal  
On cloud-born idols of this lower air.

For if one heart in perfect sympathy  
Beat with another, answering love for love,  
Weak mortals all entranced on earth would lie,  
Nor listen for those purer strains above.

Or what if Heaven for once its searching light  
Lent to some partial eye, disclosing all  
The rude had thoughts, that in our bosom's night  
Wander at large, nor heed love's gentle thrall?

Who would not shun the dreary uncouth place?  
As if, fond leaning where her infant slept,  
A mother's arm a serpent should embrace:  
So might we friendship live, and die unwept.

Then keep the soothing veil in mercy drawn,  
Thou who canst love us, though thou read us true;  
As on the bosom of thy aerial lawn  
Melts in dim haze each coarse ungente hue.

So too may something Hope thy leave enjoy,  
Sweet visions of long-sever'd hearts to frame;  
Though absence may impair, or cares annoy,  
Some constant mind may draw us still the same.

We in dark dreams are tossing to and fro,  
Pine with regret, or sicken with despair,  
The while she bathes us in her own clasp'd glow,  
And with our memory wings her own fond prayer.

O bliss of child-like innocence, and love  
Tried to old age! creative power to win,  
And raise new worlds, where happy faeries rove,  
Forgetting quite this grosser world of sin.

Bright are their dreams, because their thoughts are  
Clear,  
Their memory cheering; but the earth-stain'd  
Sprite,

Whose wakeful musings are of guilt and fear,  
Must hover nearer earth, and less in light.  
Farewell, for her, the ideal scene is fair—  
Yet not far from her, since Thou hast design'd,  
Creator of all hearts! to own and share  
The woe of what Thou madest, and we have stain'd.

Thou know'st our bitterness—our joys are thine;  
No stranger Thou to all our wanderings wild;  
Nor could we bear to think, how every line  
Of us, thy darken'd likeness and defiled,  
Stands in the full sunshine of thy piercing eye,  
But that thou call'st us brethren: sweet repose  
Is in that word—the Lord who dwells on high  
Knows all, yet loves us better than He knows.

## The Widow's Hope.

A TALE OF REAL LIFE.

It is not very often that I write out any of the little incidents often witnessed by me in my intercourse with my parishioners, as well as with the world at large. But one that occurred not long since has dwelt so much on my mind, that I feel constrained to give it to the public.

Among my congregation is a widow lady, of a most pious and exemplary character, who, with an only son, has been a constant attendant upon my ministry for upwards of ten years. She had scarcely reached the midsummer of existence, though she had been a widow for many years, her husband having died soon after their marriage. Her son, at the time of which I write, had just entered his eighteenth year. He was an active, manly boy, of thoughtful spirit, who looked more at the future than boys of his age are apt to do. From his boyhood he had a great predilection for the water, although his father, who was a sea captain, had lost his life upon that treacherous element. Before he left school, his talk was continually of the ocean, and the ships that go down to do business on its mighty deeps; and nearly all his play-hours were spent in loitering about the harbor, and on board the vessels that crowded its busy wharves. He often spoke to his mother of this ruling passion, and expressed a determination of going to sea as soon as his school days were over. She, however, could not bear the thought of this, and urged her objections upon him with such affectionate and tearful earnestness, that he finally gave up the project, and submitted himself entirely to her will. Accordingly, when he reached his fifteenth year, he was put out on an apprentice to a mechanic, with whom he stayed, apparently contented, until he had entered his eighteenth year; pursuing his avocation so quietly and industriously, that his mother thought he had entirely forgotten his boyish predilection. In the meantime, too, he had become attached to a young lady, the daughter of a near neighbor, and close friend of his mother's, both of whom were also attendants upon my ministrations. Intelligent and thoughtful, with a sweet face and a pure loving heart, Mary was in every respect worthy of the regard of the widow's son.

About this time, the business to which William was apprenticed became exceedingly depressed, and that too from causes that threatened to be permanent. Many failures had taken place among the employers, and his own master had discharged all his journeymen, who were thus thrown penniless upon the world. These things created a gloomy despondency in William's mind. He became restless, and was continually looking forward and anticipating a life of struggle and poverty. Then his old predilection for the sea returned with greater force than ever, and he felt that it was upon that element, and that alone, that his destiny was to be achieved. These thoughts, however, he kept from his mother, as well as from his betrothed. But he often imparted them to me, and I gave him such consolation and advice as occurred to me at the moment. Above all things, I endeavored to lead his thoughts from the sea.

As he frequently called to spend an evening with me—for I was much attached to him—I perceived that he was every day growing more discontented and unhappy in his situation. His employer, too, had become neglectful of his affairs, and dissipated, and I suspect, abusive towards his apprentices, though of this William never uttered a word to me. I was disturbed at these indications, as well on his account as on that of his mother; for, aware of the decided and manly tone of his character, I felt sure that he would not long remain in his present situation; and what would follow in that case I knew too well. But I was not prepared, I must confess, for what afterwards happened. Going by the widow's dwelling one morning, I stepped in to make a short call, when I found her in tears. On the table lay an open letter, which she handed to me without uttering a word. It was from William. On the day previous he had shipped for a whaling voyage, "and before you will receive this letter," he wrote, "I shall be on my way to New Bedford, where the ship lies. I have done wrong, I know, dear mother," he continued, "and am fully aware how much sorrow my course will bring upon Mary and you. But as I could not resist the impulse that led me on, I thought it best not to impart my design to you, because your entreaties would only have added inexpressibly to my own anguish, while they could not shake my purpose. You shall hear from me often; and never, I trust, in a way that shall make you blush that I am your son. Farewell! God will keep you, I know, as I hope he will me." I handed the letter back to the mother; but knowing that words of consolation at such a moment would sound but cold and cheerless, I took my departure without saying a word.

A few days afterward, the Elizabeth, the vessel in which William had embarked, sailed from New Bedford, on a three years' cruise in the Pacific. William wrote home by every conveyance, both to his mother and Mary; and, as I was a constant visitor at the house of the former, her letters were always handed to me for my perusal. I was much pleased with the manliness of his thoughts, as well as with the affection he always evinced towards his mother, and all other friends he had left behind; and I never laid down one of his epistles without saying, "That boy will make a noble man yet!" In one of his last letters he informed us, that, in consequence of the desertion, at one of the islands, of the second mate, he had been put in his place, and was now in a fair road to promotion. He was on board of a temperance ship, too, with a pious, fatherly captain, and a steady crew, and to this fact he often alluded in his letters. This gave great consolation to his mother; but she often told me that, when looking back to the manner of his departure, she could never help grieving that it should have been a secret, without any pressure of the hand, or a single vocal farewell. Time, however, wore away the keenness of her grief; and after a lapse of two years and upward, she, with a hopeful eye, began to look forward to his return. Mary, too, had become comparatively happy again and quietly remembered each day that brought her nearer her lover. One morning about this time I took up my newspaper, and on glancing hastily at the ship news, the following paragraph caught my eye: "Spoken, ship 'Elizabeth,' of New Bedford. On the 30th of January, William —, of —, was knocked overboard and drowned." I was inexpressibly shocked at this sad intelligence. I had spent an hour with his mother on the evening before, and knew that she was then ignorant of her calamity; and therefore, hastily seizing my hat, I went over to her dwelling, in order to break the matter to her gently, with such words of consolation as my office suggested, before the ruler voice of the world had uttered it in her ear. I found her seated in the little parlor. Mary, too, was there, and, with her fair face resting on the widow's arm, was reading a letter just received from William, and which, on my entrance, was handed to me. It was dated but a few days before the calamity alluded to, and written in the same strain as the former ones. The vessel, he said, had been very successful in her voyage; he was confident in the captain, and beloved by the crew; and every thing conspired to make him contented and happy. "But sometimes," he continued, "when I am thinking of my own affairs, two pensive shadows will steal between me and my thoughts, clouding my spirit, until I find relief only in tears. But no matter. In six months at the farthest, if God so wills, I shall be with you and Mary again!" I laid the letter down, and looked at the two beings upon whom so crushing a weight of sorrow was about to fall. The mother was gently rocking to and fro in the chair, with her head resting on her hand, while the maiden, with her fingers locked and lying in her lap, sat perfectly still, with a pensive expression of countenance that seemed born of joy. Alas! could I suddenly destroy that quiet happiness by imparting what I knew! No! I felt as if the first word would choke me in the utterance; and, hastily seizing my hat, I made a slight excuse, and bade them adieu, saying I would call again in the afternoon.

After dinner, I stood knocking tremblingly at the widow's door. No one came, and, opening it myself, I once more entered the little parlor. The mother sat there alone, leaning her head on the table, and I saw at a glance that my errand had been anticipated. She lifted her head on hearing me, rose hastily, and taking my hand, wrung it for a moment in speechless agony. "Ah, Sir!" she at last exclaimed, in choked accents, "we know it all!" I sat down, and endeavored to say a few words of consolation, but I made bad work of it, for my own heart was full. Stilled sobs, too, occasionally reached me from an inner room, and I knew that the childless mother had also a widowed companion, whose grief, if possible, overtopped her own. I felt that words now were useless; and besides, tears were fast swelling to my own eyes, and so I was preparing to make a hasty departure, when Mary came from the inner room, and seizing me by the hand, laid her head on my shoulder. "Ah, Sir!" she exclaimed in piteous tones, "do say one word of comfort to me!" "God will comfort you, Mary," said I, gently leading her to a chair; "both you and your dear friend here, and me too, I trust. 'He who tempests the wind to the storm lamb,' will not forsake us in our affliction."—Knickerbocker.

## China.

[The N. Y. Tribune reports the following as the substance of an address delivered in New York, on the 20th ult., by Fletcher Webster, late Secretary of Legation to China.]

"Mr. W. began his Address by a few words relative to the mission to China from our Government—its purposes, history, effects, &c., &c.—and then passed to a notice of the Island of Macao, the first place which the wanderer to China falls in with. Macao is a small, rocky promontory about 90 miles South of Canton and connected with the low sandy Island of Honan. Macao somewhat resembles Nahant. It is an ancient Portuguese settlement and contains about 20,000 inhabitants, Portuguese and Chinese. The former have three forts on the Island, and on the Northern end is a cave in which it is said that Camoens, the great Portuguese poet, wrote his grand Epic, *The Lusiad*. A wooden monument and leaden image disgrace the spot. On the South end are several Chinese temples fantastically built and filled with idols, altars, and other emblems of their religion—every thing, the idols particularly, very pleasantly ornamented with gold leaf and tinsel. In China there are three sorts of religion—that of Confucius for the learned and liberal classes; the religion of Landau, (we didn't catch this name very distinctly and haven't time to test the correctness of our spelling,) for the middle class, and Buddhism for the poor. The Emperor is an hereditary Buddhist but is also a follower of Confucius. There is no prohibition of religion in China, nor any established State religion. Not even the Christian religion would have been proscribed had it not been for the quarrels among the early missionaries themselves, who after much bickering had called in the authority of the Pope to settle the matter. This interference of a foreign potentate in the affairs of his Kingdom aroused the deepest indignation of the Emperor, and its immediate result was the prohibition of the Christian religion, under pain of death, throughout his vast empire. Mr. W. then proceeded to institute a comparison between the Catholic religion and the Buddhism of the lower orders of the Chinese. Both had their idols, images, worship and prayer to saints, gifts, &c.; both burn incense; the priests shave their heads, &c., &c. The Chinese, however, are constantly making their gods and saints for the most trivial things, and do not pretend to perform any act of the least importance without invoking their aid and protection. In every house is an image of the God of Longevity; and he is faithfully and devoutly worshipped, too. The Chinese Pantheon is pretty extensive. Mr. W. counted in a single temple the images of 60 deities. The Chinese are deplorably ignorant on religious subjects, and Mr. W. related having conversed with one of the lower class, or Buddhist, who had never before heard of such a thing as a future state of existence. The personal appearance of the Chinese is just such as we see them pictured; and when a stranger sees them for the first time strutting and waddling about with their long tail or queue dangling from the center of their shining polls, his first and almost irresistible impulse is to catch hold of these tails and pull their owners over. Mr. W. gave a very amusing account of an interview between his party and four Chinese dignitaries who brought a letter from the Emperor to the Embassy. The ceremonies were peculiar. First, the parties met with their hats on (this being the sign of honor there); then the Chinese shook their own hands at their friends, which was another distinguished mark of politeness. Then the guests, who were seated according to Chinese etiquette on the left of their hosts, wishing to be profoundly complimentary, selected choice tit-bits which they put with their own greasy chop-sticks into our friends' mouths! They were obliged to submit with a good grace to this touching mark of civility, and had nothing for it but retaliation in kind, and this they faithfully practised. But the crowning civility was the close and minute scrutiny which their illustrious guests made of our friends' clothing—hats, boots, coats, vests, suspenders, shirt-bosoms, &c. This in China is regarded as the highest honor which can be paid to a new acquaintance—except to ask his age!—which was performed in due course on this occasion. The Chinese didn't seem to eat much—but they manifested a decided liking for barbarian Champagne and Cherry Bounce. The Chinese all converse in a very loud voice; and toward the close of the interview they seemed themselves to be pretty nearly as elevated as their voices. After about two hours spent in such intellectual interchange of civilities, the august bearers of the Imperial Letter took their leave—having served to fix indelibly the impression that the Chinese are the very reverse of us in every thing, and that the intellectual, moral, political and civil obstacles to a closer union between the two people are about equal. The voyage from Macao to Canton was described as being very pleasant, and allusion was made to the float-

ing City containing 300,000 inhabitants—all of whom live continually on the water, and thousands of whom never step foot on land from birth to death. Whampoa, a very beautiful place, is nine miles below Canton, and three below the barrier built across the river to keep off the English. The City of Canton is built on low ground with lofty hills on the East and prominence in rear crowned with a Tartar military station. The population of the City proper is estimated at between 500,000 and 1,000,000—but the suburbs contain probably as many more. In regard to the population of the whole Empire, Mr. W. is disposed to receive the statements of the Chinese themselves with more favor than has generally been allowed them. He made comparative calculation and estimate by which he proved the capacity of China proper to subsist 240,000,000—while Chinese Tartary had probably a population of 70,000,000—thus overrunning the Chinese estimate, which is 300,000,000 for the whole. In regard to the subject of small feet, Mr. Webster said that the Chinese manifested as much astonishment at the small waists of the American women as they in their small feet—wanted to know if such waists were not very painful and distressing.

They have a good many beggars in Canton, but not more in proportion than in European countries. The Government pursues a rigid course of non-interference in the affairs of this favored class. They are entitled by law to visit any man's house or shop they please and make all the noise they can with their nefarious instruments of music, until they get two cash out of him. If he is obstinate, they are patient; if he is all endurance they are all perseverance; and it becomes a most ludicrous contest between the most active and persevering annoyance on the one side and an appearance at least of the most stolid indifference on the other. The Government of China is patriarchal—a pure, unalloyed despotism. The Czar of Russia does not exercise powers near so extensive or so complete as the Emperor of the Chinese. He is not only the owner of all the soil and wealth in the Empire—the absolute arbiter of the lives and fortunes of his subjects—the originator and embodiment of all law and justice—but the mediator between Earth and Heaven—the direct interpreter of God himself. The Empire is divided into Provinces, each of which has a Governor appointed by the Emperor and directly responsible to him for the good order, tranquility and virtue of his Province. These Provinces are subdivided into Districts, Towns and Hundreds, each of which is managed by a subordinate officer. But the great characteristic of the Chinese Government, which pervades all its ramifications, is that each department, each member of every family, every individual, is made directly responsible for the good conduct of every one else. If a crime is committed, the whole town, district or province is held accountable, and the magistrates and officers are especial objects of punishment. If one member of a family commits a theft, the whole family—father, mother, sons and daughters—are banished until the guilty one confesses. The Emperor acts on the principle that, inasmuch as he maintains the Government and exercises all the functions of legislation and execution, the people whom he thus condescends to honor ought to make any sacrifices in order to aid him. If the authorities are vigilant and impartial, no crimes can take place—if parents do their duty faithfully, children will be virtuous; this is the imperial dogma, and one which is very literally acted upon. A very striking illustration of this was given in the case of an American who lost his watch while making his way through a mob at night. Without much expectation of recovering his property, he stated his (the watch) case to a magistrate, who promised him that the watch should be restored in three days. The first step was to collect all the police officers in the place (about 100 or 200) together and throw them into prison. One of the leading ones was then taken by the magistrate and told that he must find that watch, and that all his companions should remain imprisoned till he had accomplished it. Well, the policemen all had wives and families—they all had friends and relatives. The contagion spread—every body was interested in getting these worthy men out of limbo, and the spectacle was presented of a whole community turned thief-catchers. Suffice it to say, the watch was found within the three days, and the unlucky police officers liberated.

Our preaching ought to be above the rate of moral philosophers. Our divine orator should fetch not only his speculations and notions, but his materials for practice, from the evangelical writings; this he must do, or else he is no minister of the New Testament.—Dr. J. Edwards.

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Sept. 5

## HARTFORD FIRE INSURANCE COMPANY.

Office North side of State House Square, between U. S. Hotel and Eagle Tavern. This Institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a Capital of 150,000 dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply by mail directly to the Secretary, and their proposals shall receive immediate consideration.

The following gentlemen are Directors of the Company:

Eliphalet Terry, Junius S. Morgan,  
S. H. Huntington, James Goodwin,  
H. Huntington, John P. Brace,  
Albert D. Terry, Charles Russell,  
Henry Keney.

ELIPHALET TERRY, President.  
JAMES G. BOLLES, Secretary.  
January 1, 1845.

## PROTECTION INSURANCE COMPANY.

FIRE AND MARINE. Capital 150,000 Dollars, of fee No. 8, Exchange Buildings, north of the State House, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and evening.

The following gentlemen compose the Board of Directors:

Daniel W. Clark, Ezra Strong,  
Wm. W. Ellsworth, William H. Ward,  
Charles H. Norrham, John Warburton,  
William Kellogg, Elihu Peck,  
Lemuel Humprey, Thomas Keckup,  
Benjamin W. Greene, G. H. Hazard,  
Willis Thrall, E. G. Howe,  
Elery Hills.

DANIEL W. CLARK, President.  
WILLIAM CONNER, Secretary.  
Hartford, January 1, 1845.

## New Fall and Winter Dry Goods and Carpeting.

JOHN OLMSTED & CO, at their new Store (corner of Main and Pearl Streets,) have just received their full supply of FALL and WINTER GOODS, comprising the richest assortment ever offered.

Dress Goods, Cashmere De Ecosse and De Laines, Paris and London styles, Gals Plaid of all qualities; superior plain and twilled Gingham; French, English and American Prints.

Silks—Some very Superior high lusted Blk. of the best fabric imported; Blk. and Colored Satins. The newest Styles of fancy dress Silks.

Shawls, in every variety; Elegant long and Square Brocade; Printed Turkey and Cashmere; 9-4 Blk. Thibet; 4-4, 5-4, 7-4, and 8-4 Wooden Shawls.

A full assortment of Broadcloths, Cassimeres, Satinets and Vestings; English and American Tweeds for over coats.

The best styles of Thibet Cloths, French Merinos and Alpaca, of all the various colors.

Dufls and Whitney Blankets of every size; White and Colored Horse Do; French and London Quilts and Counterpanes; Flannels of all qualities, Bleached and Unbleached Cotton Sheetings and Shirtings; Irish Linens; Linen Sheetings; Danask Table Cloths, Diapers, &c.

Every variety of Gloves, Hosiery, Wrappers and Drawers.

Also, The newest Styles of Carpeting, in Brussels, Three ply, Double Segr, and Surface. Ingrain, Carpet, Ingrain and Striped, very low. Stair Carpets, Druggetts, Oil floor Cloths, Rugs, Mats, &c., together with every variety of House-keeping Dry Goods, all of which will be shown freely, and

Oct. 3, 1845. 30

## Removal.

MR. MONDS, grateful for the